

The Gospel Messenger,

AND

SOUTHERN EPISCOPAL REGISTER.

VOL. X.

SEPTEMBER, 1833.

NO. 117.

FOR THE GOSPEL MESSENGER.

A LETTER TO EPISCOPALIANS.

As Episcopalians, my brethren, we are distinguished by a peculiarity, which not only exposes us to much misapprehension from others, but is often a source of misapprehension among ourselves. I allude to our custom of *keeping ourselves, in ecclesiastical matters, separate and distinct from other denominations of Christians.*

To them, this appears to manifest a presumptuous and unsocial spirit. "No doubt," say they, "but ye think ye are the people, and wisdom shall die with you! You arrogantly undertake to unchurch us, by maintaining Episcopal ordination alone to be valid. You most illiberally exclude our ministers from your pulpits. You selfishly hedge yourselves in by your form of prayer. And by thus avoiding union of worship with your brethren, you interpose an unholy barrier to that harmony of feeling and action which might otherwise take place."

Nor are such sentiments altogether confined to those who differ from us. They are current even in our own borders. It is not uncommon to see even our own members perplexed by the charges which are brought against them, and imagining that they *are* the bigots which they are represented to be. They are sorry to find their Church so intolerant. They cannot perceive the harm of uniting with other Christians in the service of their common Lord and master. They esteem it their duty to be perfectly liberal, to open their arms to all who bear the name of Christ, to acknowledge all to be equally right, or, at least, so far right, that no obstacle should be laid in the way of spiritual union with them.

Now, to me it seems, that both these views are founded upon a misapprehension of the genuine principles of our Church. And it is for the purpose of endeavouring to show this, that I have taken the liberty of addressing you at this time.

To our brethren of other denominations, an explanation of our sentiments is due; that they may understand we are not actuated by *bigotry or illiberality* in the conduct we observe towards them. And to our own members it is desirable that we should set the subject in a clear light; that the principles of their venerable Church may be vindicated in their eyes, and they themselves be preserved from *wavering in their faith.*

Why is it, then, let us inquire, that we esteem it our duty to be so separate and distinct from other denominations of Christians?

Our reason is founded upon the view which we take of the Christian ministry.

You will call to mind, that the view of our Church is simply this, that the apostles established three distinct orders of the ministry; to the first of which exclusively they committed the power of ordaining ministers and of governing the Church. But the idea has become current in modern times, that this is a matter only of expediency, and therefore not of essential importance; and while, among some classes of Christians, presbyters have assumed the right of ordination, among others, the people have claimed the power as belonging to them. Now why does our Church dissent from these opinions, and maintain that it is of such vital importance to keep up the system established by the apostles, that "no man shall be accounted or taken to be a lawful bishop, priest, or deacon in this Church, or be suffered to execute any of the functions of the ministry, except he hath had episcopal consecration or ordination?"*

For this, my brethren, several reasons may be given. I will select three, which appear to me to be the strongest.

One reason is, that *Episcopacy is, in substance, a divine institution*. The apostles in establishing three orders of the ministry, and conferring upon them distinct and appropriate powers, have shown us what was "the mind of Christ" with relation to this point. They acted by his commission, and their act, therefore, has the seal of his authority. Now, we have no right to alter a divine institution in any essential particular. As we should have no right to substitute wine for water in baptism, or water for wine in the supper of the Lord; or, as we should have no right to lay aside these ordinances of Christ's appointment for others which we might consider more expedient; so we have no right to change the ministry as it was settled by the inspired apostles. As to unessential particulars, indeed, the Church in one country may differ from the Church in another, without any offence, or violation of order. They may differ, for instance, as to forms of worship, as to rules of discipline, or as to any other point concerning which the word of God has pronounced no judgment.† But if we believe with the Church

* Ordination Office.

† The reader will bear in mind the distinction which subsists between the *ministry* and *government* of the Church. The former, in its three orders, at a very early period assumed the names of Bishops, Priests, and Deacons. For the exercise of its powers, a divine commission is essential; and this is conveyed through the first order, as the successors in this respect of the apostles. This original designation of the ministry into three orders with their appropriate powers, is necessarily unchangeable. The *government* of the Church, or the mode by which ecclesiastical power in its legislative, judicial, and executive departments is exercised, is of human arrangement, and may therefore vary according to times and circumstances, provided, the ministry in its original episcopal characteristics be preserved, thus, the *Episcopacy* of the Primitive Church, of the Church of England, of other episcopal Churches, and of the Protestant Episcopal Church in America is the same; while the *mode of government* has been and is various in all.—*Ep. Hobart.*

to which we belong, that Episcopacy was established by the apostles themselves, acting under immediate commission from Christ, there is no room for doubting a moment, that it is our duty to maintain this system even unto the end of the world.

Again, we think it our duty to keep up the system established by the apostles, because that appears to have been *the appointed mode by which the ministerial commission was to be transmitted through successive ages*. Our Church maintains, as strongly as any other, that an internal or spiritual call is necessary to fit a man for becoming a ministering servant of Christ. Thus, the first question which is asked of the candidate to be ordained is, "do you trust that you are inwardly moved by the Holy Ghost, to take upon you this office and ministration, to serve God for the promoting of his glory, and the edifying of his people?" But we do not think, that this internal call is sufficient, of itself, to entitle a man to execute the functions of the ministry. We know, that in the time of the apostles, the laying on of their hands was considered necessary, to set apart men for the work of the gospel. And therefore we maintain, that in the present day also, the laying on of the hands of the bishops, who are the successors of the apostles, is likewise necessary, to communicate authority from Christ. This outward commission has been regularly transmitted from the beginning of the Church to the present day. The apostles received it from the great head of the Church, and conveyed it to those whom they appointed to succeed them in the superintendence of the Churches; and from them, through an uninterrupted line of bishops, it has been handed down to our time. Do you not see then, that by any infringement of the system which was established in the beginning, we lose this *commission of Christ* from which the ministry derives its authority?* We are therefore bound to maintain Episcopacy, as the appointed mode by which the ministerial commission is to be transmitted through successive ages.

There remains another reason for our practice in this particular. *In keeping up Episcopacy, we are following the example of the universal Church for fifteen hundred years*. I take it for granted, that you believe the view of the ministry which is held by our Church to be perfectly accordant with Scripture, and with the testimony of the early fathers of the Church. Well, we learn from history, that the very same system was maintained, without interruption, until the time of the Reformation; which event, as you are aware, took place in the sixteenth century. Until this late period, none, but one or two individuals who were immediately censured and brought to order, pretended to controvert the principle, that Episcopacy was designed by the apostles to be established in all

* There cannot be any other difference between the clergy and laity, but as the one hath authority derived from Christ to perform offices, which the other hath not. But this authority can be no otherwise had than by an uninterrupted succession of men from Christ, empowered to qualify others. For if the succession be once broke, people must either go into the ministry of their own accord, or be sent by such as have no more power to send others than to go themselves.—*Wm. Law*.

Churches. The Church of England, from which we are descended, finding this to be the case, retained Episcopacy as an institution of Christ, and acting upon the same principle, we, in this country, have imitated her example in this particular.

But, say some, the Church of Rome is held by Protestants to be a corrupt Church; and therefore, when they renounced her communion in the time of the Reformation, they were required also to renounce her orders of the ministry.

Now, my brethren, you must be aware, that no Church has protested more strongly against the errors of the Church of Rome than our own. If you look into our Articles you will find, that the doctrines of transubstantiation, of purgatory, pardons, worshipping of images and relics, invocation of saints, the service of God in an unknown tongue, that all these, I say, which are regarded as the chief corruptions of Popery, are denounced by our Church as "grounded upon no warrants of Scripture, but rather repugnant to the word of God."* But with regard to the ministry, the Church of Rome was in no error. She only followed the Primitive Church in that particular, in which three orders of ministers were established, some hundreds of years before the authority of the Bishop of Rome was extended beyond his own diocese.

If Episcopacy ought to have been renounced because it had been handed down by a Church which had corrupted the doctrines of the gospel, then where would *Christianity* be? On the very same principle, the sacraments ought to have been renounced, the Sabbath, the public worship of God, and in fact the whole religion of the Saviour; for all had been handed down through the Romish Church. But the fact is, all that was designed to be effected by the Reformation was, *the bringing of the Church back to the purity of primitive times*. And therefore, as we can trace Episcopacy to the very times of the apostles, that is an institution which the Protestant Episcopal Church has been right in preserving. Surely we are

* For an admirable account of the stand which our Church has taken against the errors of the Church of Rome, see Bishop Hobart's Charge, entitled, "the Churchman."

† This remark of the worthy author ought to be *qualified*, for it is not a clear point that "holy orders" in the Church of England, are derived from the "Church of Rome." On the contrary there is much reason to believe that they came from the "Greek Church." In the "Protestant Episcopalian," for August 1831, page 307, there is an able article on this question, from which we abridge as follows: "Were it the fact, (that the Episcopacy has descended to us through the channel of the papacy) it would not discredit our orders any more than under the law, the priesthood was interrupted by instances of high priests, who dishonoured their divinely instituted grade. Still the position is an error. The English succession is derived from Augustine, but from whom did he receive it? From the Bishop of Arles, as is shown by all the histories of those times. From whom did the Bishop of Arles derive his Episcopal character? Probably from the Bishops residing near Arles, who were connected with a body of *Greek* Christians, one of whom (Potheus) is known to have been consecrated by Polycarp, and it is reasonably presumed, he consecrated his successor Irenæus and they others, and so the succession passed in this line to St. Augustine, and thence to the bishops in Great Britain.—Editors.

bound to maintain that view of the ministry, which was maintained by the universal Church for fifteen hundred years.

That Episcopacy is a divine institution, and so not to be altered by man, that it affords the appointed means of handing down the ministerial commission from one age to another, and that it was carefully maintained by the Church throughout the world for fifteen hundred years, are therefore our reasons for believing, that we cannot cease to be Episcopalians without being guilty of the sin of schism.

Let me now make a few remarks on the ground of the statement which has been given you.

1. *Charity does not require us to sacrifice our consciences, or to abandon principles which we have adopted from conviction.* If it did, how slight would be the fabric of our faith! How liable should we be to be "tossed to and fro, and carried about with every wind of doctrine!" So various are the opinions of men on the subject of religion, that if we come to the conclusion that charity requires us to yield our opinions to those of others, it will be almost impossible that we should have any opinions at all. But this cannot be required of us. Every one is bound to use his best exertions, together with fervent supplication to the throne of grace, that he may arrive at the truth; and if he should find, that his views are different from those of his neighbours, all that charity demands of him is, that he should hope and believe that both he and they are guiltless of *voluntary error* in the sight of God.

2. *The charity which we are commanded to exercise towards others, has reference to their persons rather than to their opinions.* However we may differ from others, we have no excuse for harbouring malice against them, or entertaining uncharitable thoughts of them, or indulging in harsh language towards them. No honest difference of opinion or of faith should interrupt social intercourse, or interfere in the least with any friendly offices which we have it in our power to render to each other. But this does not imply, that we should sacrifice our conscientious convictions, in order to avoid contradicting or offending our neighbour. It only implies, that the different conclusions to which we come should not lead to hatred, or unnecessary contention, or unfriendly conduct, towards one another. For our faith we are responsible to God, and no refined notions of liberality should induce us to pare it down, in order that it may be agreeable to all with whom we meet.

3. *The view which we entertain of the Christian ministry is no novelty, but, as we verily believe, the same which has been held by the Church from the beginning.* It cannot therefore be any want of charity to entertain it, since it is not we who have separated from them who differ from us, but they who have separated from us. We are conscientiously persuaded, that we adhere to the ancient faith, to the regulations which were laid down by the apostles themselves, and therefore must believe, that those opinions which conflict with our own, are modern and unscriptural. We cannot, therefore, be justly charged with breaking the unity of the faith, or with holding uncharitable

doctrines, unless it first proved that our faith was not that of the Primitive Church, and that our doctrines are of modern invention.

4. *Our Church, therefore, cannot consistently act otherwise than she does.* Let it not be thought, that we take pleasure in differing from our brethren of other denominations. God forbid that such should be the case. We are truly sorry to differ from them. We lament sincerely, that we cannot meet them like brethren of one communion, and join heart and hand with them in propagating the gospel of Christ. We have, indeed, cause to rejoice, that we and they are united in the maintenance of many of the most essential truths of Revelation, but since we consider the apostolic institution of the ministry as lying at the very foundation of the Christian Church, and consequently as forming an important part of the faith, we cannot but think that we are bound to maintain it as the truth of God.*

Let me, brethren, conclude with exhorting you, to "stand fast in one spirit, with one mind striving together for the faith of the gospel." Disregard any imputations of bigotry which may be cast upon you, for your conscientious adherence to what you believe to be the truth. In the maintenance of your sentiments, however, never lose sight of the rule which St. Paul lays down for the direction of Christians, namely, to *speaking the truth in love*; that is, while we maintain our principles with *firmness*, to maintain them also with *charity*. We have no right, nor should we have any desire, to control the opinions of those who see cause to differ from us. "To his own master every man shall stand or fall." And "let every man prove his own work, and then shall he have glorifying in himself alone, and not in another."

A BROTHER CHURCHMAN.

THE APOSTLES' CREED BRIEFLY EXPLAINED AND PRACTICALLY CONSIDERED.

(Continued from page 234.)

The fifth article of the Creed is, "the third day he rose from the dead." The divine ability to raise the dead cannot be reasonably doubted, for the resurrection is not a more difficult undertaking than the creation of man. But to remove every shadow of doubt on this subject, our heavenly father has been pleased in several instances to raise the dead, and if you say that the resurrection of Lazarus, who had been dead only four days, was comparatively easy, we refer you to the resurrection of the many saints on or about the time of our Lord's crucifixion, some of whom most probably had lain in the grave for centuries. But the most satisfactory *example* of a re-

* The points of doctrine, concerning which most of the Christian denominations dissent from us, are regarded by them as matters of minor importance. But the great question of the *source and derivation of ministerial authority*, concerning which we differ from them is esteemed by us as a fundamental principle of the gospel, in relation to which we can make no compromise, without a violation of conscience.—*Bishop Brownell.*

urrection is that of our Lord. If it should be said of others, that they returned to life, only for a time, and lived but to die again; it cannot be denied, that *he* was forever emancipated from the grave, and rose to the life of immortality. The resurrection of our Lord is a virtual promise, that Christians shall be raised; for a promise can be given by deed, by some significant action, as well as by words. The apostle Paul so considered it, "if Christ arose from the dead how say some among you, that there is no resurrection of the dead. Now is Christ risen from the dead and become *the first fruits* of them that slept." And again, "Jesus died and rose again, *even so*, them also which sleep in Jesus will God bring with him." Our Lord says, "yet a little while and the world seeth me no more," alluding to his death, then he adds, "because I live, ye shall live also," as if, I shall rise and *therefore* you shall arise. The apostle reasons from the fact as if admitted; "if ye then be risen with Christ seek those things that are above." But the resurrection of our Lord proves our immortality in another way. "If Christ be not risen, says St. Paul, your faith is *vain*." What is this faith? Is not the doctrine of future life an *essential* part of it? Christ is risen, therefore our faith is not vain. Blessed be God who hath begotten us to this lively hope! The fact of our Lord's resurrection then, is most important in three respects. It proves satisfactorily the *possibility* of a resurrection. It is a pledge or promise of the believer's resurrection. It confirms the truth of our holy religion, and thus of its fundamental doctrine, the immortality of the soul. But what are the evidences of Christ's resurrection, a fact on which it appears so much depends? My brethren, no fact in sacred or profane history is better, and few are so well authenticated. We have the evidence of a number of persons who could not have been deceivers, for they died rather than deny this fact. No man would die in support of a falsehood, knowing it to be such, *if the mere telling of the truth* would save his life. They could not have been *deceived* themselves, for some of them were remarkably scrupulous, and could not be convinced till they had seen him with their own eyes; and one of them insisted on having the united testimony of at least two of his senses, he must see him and he must thrust his hand into his wounded side, and his fingers into the print of the nails. Did Thomas see a phantom, and mistake it for a man? Did he see another man having the same aspect, the same voice, the same various marks inflicted by his recent crucifixion, and mistake him for his master whom he knew so well? But we have moreover the testimony of circumstances. It has been said *circumstances* cannot falsify. How was it that these timid men who fled from their best friend, when he most needed their sympathy, *after this*, became all at once so courageous as to brave not reproach merely, but stripes, imprisonment and death? How was it, that, in the propagation of this religion, they cheerfully encountered, all the days of their life, every privation, hardship, and danger? If their master had not arisen, would they not have *doubted* the truth of his doctrine? Would they not have been ashamed to appear as the disciples of a

dead man, whom the Jews had silenced forever, who had failed to fulfill his own plainest and oftenest repeated prediction? There have been many imposters and enthusiasts, and whenever they ventured to rest their pretensions upon a miracle, so soon as that failed, their reputation was gone, and their followers were ever after ashamed of them. As Gamaliel wisely argued, if the work be not of God, it will come to nought, in due season. The connivance of the Jewish rulers, with respect to those soldiers who would have been punished signally, if the body of our Lord had not been miraculously taken from their custody is the testimony of enemies themselves to the important fact before us. Lastly, it rests on the general evidence of the holy Scriptures. It is declared in every variety of method by prediction, by types, by unequivocal record, and therefore, if you receive the holy volume, you must believe that Jesus rose again from the dead. The differences in the sentiments of Christians have never affected this great truth. It is admitted by all, without exception, who admit the Scriptures to be the word of God.

I say then, Jesus hath risen. The soul is immortal, the body shall rise again at the last day. Life and immortality are now brought to light. There is a voice from heaven declaring, "they that are in the grave shall hear the voice of the Son of Man, and come forth." The declaration, whose value you have felt at the interment of your beloved friends; that declaration of sweet consolation, and high expectation which was pronounced by your blessed Lord, comes home to the heart with new power in the recollection of his resurrection. It is at such a time especially that we realize the feelings of Mary when her Lord said to her, "Thy brother shall live again. I am the resurrection and the life, he that believeth in me, though he were dead yet shall he live." If it be asked what peculiar advantages result from the doctrine of the resurrection, *separated* from that of the immortality of the soul, which had been previously revealed, it may be answered. The one is a confirmation of the other. If God has a care even of the *body*, how much more of the superior part of our nature! The one doctrine makes our future life more an object of sense, than the other, and therefore we can more easily conceive of it. We can more easily *realize* this great truth, and in this view, it is particularly valuable to those classes of mankind, who are unaccustomed to reflection, who with difficulty comprehend the idea of a state of being in which the soul exists separated from the body. But, whatever may be thought of these conjectures, let us be thankful that God has been pleased to give us *various* evidences, (accommodated, perhaps, to the diversity in the minds of men,) of our being destined to survive the grave, and to be clothed with immortality.

The whole of this great subject is now before us. Let us consider some of the mighty consequences which it involves. The sentence, "dust thou art and unto dust thou shalt return," hath passed upon all men. We are surrounded with the memorials of death. The splendid monuments in our churches and cemetaries, what

are they, but the trophies of mortality! And there is another tablet in our *hearts*, on which weeping memory has recorded, ah, how many names dear to us as our own bosoms! We know that we must die. We perceive the gradual decay of our bodies. The chills of time, and the frost of age are stealing upon us. The observation of our whole life, and the experience of all ages give us assurance of our *mortality*. But who is reconciled to his inevitable fate? Man has an instinctive attachment to life, and he would not exchange his being with all its cares and pains for nonentity. "The soul shrinks back on herself, and startles at destruction." We bring you then good tidings. Death is not annihilation. It appears so to the eye of sense, the limbs cannot move, the heart ceases to beat, the divine countenance, is gone, and soon the body returns to its original elements. "If a man die, shall he live again? There is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease, but man dieth and wasteth away, and where is he?" These are the conclusions of *sense*. Reason says there is an *etherial spark*, which cannot be extinguished. The sun may fade away, the stars grow dim with age, but this shall burn brighter and brighter to the perfect day. But to *whom* does reason speak? To *all men*. No, to the few, the very few who cultivate their minds. And even to these, *when* does reason thus speak? Only in the calm moments of deliberation. That master of reason, who of all the heathen has reasoned most ably on this subject, doubted his own conclusions, and declared that he rather *hoped*, than believed in the future life. Is it not probable that these doubts especially rose in his mind, at that period when he was most anxious on the subject, when he was mourning the death of a beloved child?

"As to the doctrine of immortality (remarks an eloquent author*) the order of the natural world had little tendency to teach *this*, at least with clearness and energy. The natural world contains *no* provisions, or arrangements, for reviving the dead. The sun and the rain, which cover the tomb with verdure, send no *vital* influences to the mouldering body. The researches of *science* detect no secret processes for restoring the lost powers of life. If man is to live again, he is not to live through any known laws of nature, *but by a power higher* than nature; and how then can we be assured of this truth, but by a manifestation of this power, but by *miraculous agency* confirming a future life." "Blessed then be the God and Father of our Lord Jesus Christ, who hath begotten us to a lively hope, *by the resurrection* of Jesus Christ from the dead." This is an argument which all men can understand. This is a ground of belief, on which we can rest *at all times*. In the extremity of sorrow a man cannot weigh probabilities. But who, even at such a time, cannot listen to the consoling voice, which saith "I am the resurrection and the life, &c?" The limbs of the blessed Jesus were *motionless*: His pulse too was gone and the shades of death settled

* Channing, in his *Dudleian Lecture*.

on his heavenly face: But it was not possible, that he should be holden of death. As he lived, we shall live also. This is a plain statement, level to the humblest capacity.

Death then is a change of being. To the *Christian* it is, as it was to his Lord, the end of suffering, and the beginning of glory, honour, and immortality. Where then is the sting of death to him? What victory has the grave achieved over *him*? Thanks be to God who has given him the victory through our Lord Jesus Christ! But, my brethren, I will tell you to whom death is terrible—To the impenitent and unbelieving. *They* cannot plead the merits of the Saviour, for they have rejected his atonement. They must bear their own burden, carry their own sorrows, and sustain in their own persons, the penalty of the violated law. Death introduces them to that place, “where the worm dieth not, and the fire is not quenched.” To *them* death is the beginning, not of life, but of the second death. They shall rise indeed, but to shame and everlasting contempt. Brethren! think of these things, and may God incline, and enable you to abhor that which is evil, and to cleave to that which is good.

But there is another view of this interesting subject. Your most valuable *Christian* friends, no longer in the land of the living, are not dead but asleep. “In the sight of the *unwise* they seemed to die; and their departure was taken for misery, and their going from us to be utter destruction.” “But they are in *peace*. The souls of the righteous are in the hand of God, and there shall no torment touch *them*.” This too, my brethren, is a delightful reflection, which the resurrection of the Saviour brings home to the heart. This was the consolation of that mother in Maccabees when she beheld her seven sons martyred for their religion. “Doubtless,” she exclaims with pious exultation, “the Creator of the world, who formed the generation of *man*, will also of his own mercy give you life and breath again.” Yes, our *Christian* friends shall live again. They now live. They dwell under a milder sky. They breathe a congenial climate. They would not, if they could, return to this scene of wickedness and wretchedness, unless it were on the errand of beseeching us to make our calling and election sure. What would be your feelings if you supposed their fate no better than that of the beasts who perish, that they were dead, soul and body, to all eternity. Blessed then be God who hath begotten us to a lively hope, also on this affecting subject, by the resurrection of Jesus Christ.

But there is a third consideration. “They who sleep in Jesus will God bring with him.” If he bring them to himself to his heaven, then they will all be together in the same place. Those *Christians* already departed, those friends whom you anxiously look upon, and tremble in the reflection, that they may be taken from you by death; and you yourself, who must soon pass to the house appointed for all living, all of you, if not negligent of your highest interest; if you are indeed disciples of the Redeemer; if you die in faith in him, or as St. Paul expresses it, “sleep in Jesus,” will

God bring *together* into his presence, and you will be henceforward ever with the Lord, ever with each other.

If death then, removes the Christian from his living friends, it carries him to other friends, perhaps not less beloved, and when death hath passed upon the whole circle of affection, the re-union will be complete. Such has been the consolation offered by the true religion in every age of the world.

That pious mother in Israel, was permitted to anticipate this day, and she saw it and was glad. To the last victim of her sons she thus speaks, at once encouraging him and herself: "Fear not this tormentor, but being worthy of thy brethren, take thy death, that I may receive thee again in mercy, with thy brethren." How could she receive them again, and when, but by the resurrection at the last day? Thus saith the Lord, "refrain thy voice from weeping and thine eyes from tears, thy children shall come again from the land of the enemy."

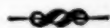
Mary, said our Lord, who knew so well how to touch the chords of the human heart, "Mary, thy brother shall live again." She sorrowed most of all, that she should see his face no more, and doubtless the Lord intended to assure her that there might be a meeting, in a better country, in the house of their Father in heaven.

The prospect of a separation from our friends for a *few years*, how painful! How overwhelming would be that of an eternal separation! Blessed be God, who, by the resurrection of Jesus Christ, hath authorized a different expectation, a fond desire, a most pleasing hope!

Awakened to these high hopes, the hope of meeting in heaven, with those whom we have loved on earth; the hope that they who have gone before us are in a state of blessedness; and the hope of our own final, and everlasting happiness, by the Saviour's resurrection; well may we call on nature to participate in our joy, "Let the trees of the wood rejoice before the Lord." "Oh all ye *green things* upon earth, bless ye the Lord, praise him, and magnify him for ever;" and the music of the Church, hushed by the sighs of her afflicted Lord, may now be revived, to sympathize with his triumphant resurrection, and to express the just joyfulness of the saints, in the glory of their Master, and in the bright prospect opened to their delighted eyes.

"The graves of all his saints he bless'd
When in the grave he lay;
And, rising thence, their hopes he rais'd
To everlasting day!"

(*To be continued.*)



FOR THE GOSPEL MESSENGER.

SACRED MUSIC.

The Agent for our General Sunday School Union asks, "cannot Sacred Music be more generally cultivated in our Sunday Schools? If a professed teacher cannot be *employed*, may not

an individual be found in every congregation, who will be competent to give some instruction in this exercise? How delightful is it to hear "young men and maidens, old men and *children*, praising the Lord." "In St. Thomas' Sunday School, New-York, the children are instructed by a competent teacher, and numbers of them now sing with a great degree of accuracy and taste, and contribute their full share of harmony in the service of the sanctuary." In the "American Annals of Education" are the following remarks bearing on our subject:—

"That those who aim at the improvement of the human character, whether in the pupils of a school, or the members of a community, or the citizens of a State, should leave an instrument of so great power as vocalism, to be the mere amusement of a drawing-room, or to be monopolized in its most cultivated forms as the means of concealing the vices of a theatre, and drawing great numbers within the reach of its corrupting influence, seems like a preposterous waste of human power.

"We found it in Germany and Switzerland, *the property of the people*, cheering their hours of labour, elevating their hearts above the objects of sense, which are so prone to absorb them, and filling the periods of rest and amusement with social and moral songs; in place of noise, and riot, and gambling.

"We have heard children singing the 'Harvest hymn,' as they went forth before daylight to gather in the grain. We have seen them assembled in groups at night, chanting a hymn of praise for the glories of the heavens, or joining in some patriotic chorus, or some social melody, instead of the frivolous and corrupting conversation, which so often render such meetings the source of evil.

"We have visited a village, whose whole moral aspect was changed in a few years by the introduction of music of this character, even among adults; and where the aged were compelled to express their astonishment at seeing the young abandon their corrupting and riotous amusements, for this delightful and improving exercise.

"We inquired eagerly into the *method* of instruction, and some little light dawned even upon our mind. We found that the science was as simple in its elements, as it is delightful in its influence. We discovered, that, instead of being a mere round of mechanical efforts, requiring what is vulgarly called 'a knack' at the art, which '*come to*' the possessor almost without his knowledge, its principles were more fixed and rational, and its signs more intelligible and uniform, than those of the English tongue; and its practice even more easy than the pronunciation of a new language. We became satisfied that this mystery of mysteries, this luxury among human enjoyments, was within the reach of all who were not utterly destitute of the power of distinguishing sounds. We were convinced that vocal music was one of the most important branches of national education, especially among a free people; and from this moment we resolved that we would never cease to urge this subject upon our countrymen, until vocal music should become a branch of instruction in every school in the United States.

"We have since seen and heard, with increasing pleasure, the success of Mr. Ives in training large classes in Philadelphia, whose performance has produced general delight; and have been gratified by the appearance of the *Elementary Singing-book*, in which the general principles of Pfeiffer are embodied. The contrast of the system with those of our former singing-books, in point of simplicity and interest, is striking."

The Rev. Dr. Adam Clarke having noticed the dismissal of a choir, adds:—"From this time the liveliness and piety of the singing were considerably improved: for now the congregation instead of listening to the warbling of the choir, all joined in the singing: and God had hearty praise from every mouth * * *

"Though I never had a personal quarrel with the singers, in any place, yet I have never known one case where there was a choir of singers, that they did not make disturbance in the societies. And it would be much better in every case and in every respect to employ a precentor or a person to raise the tunes, and then the congregation would learn to sing—the purpose of singing would be accomplished—every mouth would confess to God—and a horrible evil would be prevented,—the bringing together into the house of God and making them the almost only instruments of celebrating his praises, such a company of gay, airy, giddy and ungodly men and women as are generally grouped in such choirs—for voice and skill must be had, let decency of behavior and morality be where they will. Every thing must be sacrificed to a good voice, in order to make the choir complete and respectable.

"Many scandals have been brought into the Church of God by choirs and their accompaniments. Why do not the Methodist preachers lay this to heart? At the conduct of the singers in Plymouth Dock, Mr. C was much grieved, because there were among them men of sound sense, amiable manners, and true piety; and so they continued in their individual capacity, but when once merged in the choir they felt only for its honour, and became like to other men! Disturbances of this kind, which he has witnessed in all the large societies, have led him often seriously to question whether public singing made any essential part in the worship of God! Most of those who are employed in it being the least spiritual part of the Church of Christ, generally proud, self-willed, obstinate and untractable. besides they uniformly hinder congregational singing, the congregation leaving this work to them, and they desiring it so to be left."



A BRIGHT EXAMPLE.

[From the Memoirs of William Stevens.]

"Being mindful of the apostolical injunction, to lay by in store as God hath prospered him, this good man from the amount of all his profits and income, annually deducted two several tenth parts. These he immediately entered in his private books of account under the heads respectively of *clericus* and *pauper*; and from the

instant of thus appropriating them, he considered himself holding, as a trustee, for these two charitable funds. It sometimes happened, from a want of proper objects presenting themselves, that one or both of these funds were considerably in cash. But when that was the case, Mr. Stevens was always found to be a most faithful steward for the poor, religiously accounting for every farthing, and *allowing interest upon the capital*, thus once appropriated in his hands, till the whole was expended. But it more frequently occurred, that one full tenth of his income was insufficient to answer the numerous charges, with which his munificence loaded each of these funds, particularly the latter. By that an annual *deficit*, to a considerable amount, during many of the latter years of his life, was experienced: but Mr. Stevens always found means to supply the want, by making to the account of *pauper* or *clericus*, as the case might be, a free gift of such further sum as its exigencies required. These accounts, since the death of this good man, I have seen, and have observed the allowance of interest, &c. in the manner above stated. Besides these two accounts of *clericus* and *pauper*, thus liberally supplied by this great cultivator of true charity, he had another head in his books of account, entitled *gifts*; which, if possible displays the true Christian temper of this excellent man even more than those I have already mentioned. Under the head of *gifts* then, were arranged not only expenses to a large amount, which might properly be so considered, such as presents of books, wine, or other things to friends, to whom he either wished to shew these marks of gratitude for kindness he received at their hands; or who could not conveniently purchase these things themselves: but also many other acts of bounty, which, to a man less scrupulous than Mr. Stevens, in discriminating the provinces of different virtues, would have appeared to be, acts of charity. He considered them, however, as *gifts*, lest by regarding them as charities, he should either exhaust the patrimony of *pauper* or *clericus*, if they continued to be each limited to one-tenth; or if either was increased, by adding *gifts* to either fund, he should seem to rate himself, as being more charitable than he really was. For instance, under the title of *gifts*, he entered about £500, which he advanced to an amiable, and excellent friend of mine, (and this account, that friend, to his honour, has communicated to me by a statement under his own hand) to enable him to complete his studies at the University, and which he never would allow to be considered as a *debt*. He was very methodical and exact in his mode of keeping his private accounts: and his habit was, at the end of each year, to abstract under the heads of *pauper*, *clericus*, *gifts*, books, pocket expenses, journies, and clothes, the amount of all his disbursements, setting against this the whole amount of his income received in the same year. These abstracts lay in so narrow a compass, that a single sheet of paper, presented in one view, a complete statement of the receipts and disbursements for several years. They were intended only for his private use and information, and were very rarely seen even by those who were most in his confidence. An intimate friend being

once indulged, as a particular favour, with a sight of one of these sheets, observed, that every private expense of this extraordinary man, in the course of a whole year, was comprised within about £300, while the aggregate of *clericus, pauper, and gifts* considerably exceeded £600; the whole income in that year amounting to about £1200. It will be inquired, in what way were these great charities of this most benevolent man expended? I answer, whatever his *hand found to do*, he did it with *all his might*: wherever a case of real distress was stated, as arising in *private* life, his heart and purse were open, and his services also, if necessary were afforded. To the best of our public institutions, as enabling individuals to do the most possible good, at the least expense, he was a liberal contributor; and not only gave his money, but what was of much greater moment, he gave to them much of his valuable time."



CANONS OF THE PROTESTANT EPISCOPAL CHURCH.

(Continued from page 246.)

CANON XIX.—*Of the titles of those who are to be ordained priests.* No person shall be ordained priest, unless he shall produce to the Bishop a satisfactory certificate from some Church, parish, or congregation, that he is engaged with them, and that they will receive him as their minister, or unless he be a missionary under the ecclesiastical authority of the diocese to which he belongs; or in the employment of some missionary society recognised by the General Convention; or unless he be engaged as a professor, tutor, or instructor of youth, in some college, academy, or other seminary of learning, duly incorporated.

CANON XX.—*Of the times of Ordination.*—Agreeably to the practice of the primitive Church, the stated times of ordination shall be on the Sundays following the Ember weeks; viz. the second Sunday in Lent, the feast of Trinity, and the Sundays after the Wednesdays following the 14th day of September and the 13th of December. Occasional ordinations may be held at such other times as the Bishop shall appoint.

CANON XXI.—*Of those who have officiated as ministers among other denominations of Christians, and apply for Orders in this Church.*—Sect. 1. When a person who has been acknowledged as an ordained minister among any other denomination of Christians shall apply for orders in this Church, the Bishop to whom application is made, being satisfied that he is a man of piety and unexceptionable character, that he holds the doctrines of the Church, is adequately acquainted with the offices of the Church, and has been a communicant in the Church for not less than six months, and that he possesses the literary and other qualifications required, and being furnished with testimonials from the standing committee duly convened, may ordain him as soon as is convenient. And the standing committee may receive testimonials of his piety, good morals, and orderly conduct from twelve members of the denomination from which he came; provided the members of the committee have such confi-

dence in the persons thus testifying, as to satisfy them of the correctness of the testimony; and also a testimonial to the same effect from at least one clergyman of the Protestant Episcopal Church. In all such cases the standing committee may insert in their testimonials the words, "we believe him to be sincerely attached to the doctrines and discipline of the Protestant Episcopal Church," instead of the words, "and hath not written, taught, or held any thing contrary to the doctrine or discipline of the Protestant Episcopal Church." Provided, that the Bishop may, on special grounds, and acting with the advice and consent of the clerical members of the standing committee, dispense with the above requisite of six months connexion with the communion of this Church.

SECT. 2 When a person with the literary qualifications required by Canon XIII, and ascertained as directed in Canon XIV, Sect 3, who has been a candidate for the ministry of some other denomination, or is a licentiate (or in some equal and corresponding station) therein, shall apply for orders in this Church, there may be deducted from his term of candidateship by the Bishop, with the consent of the clerical members of the standing committee, as long a period as he has already prosecuted theological studies as a duly entered or admitted candidate of said denomination; provided, he shall have been a candidate for orders in this Church for at least six months. The testimonials of character and attachment to the Church, addressed to the standing committee, shall be as in the first section of this canon, and his examinations, besides having the usual object of ascertaining his proficiency in theology and the other required studies, shall also be especially directed to the points in which the denomination to which he before belonged differs from this Church, with the view of testing his soundness and sufficient information in the same.

SECT. 3. When any person, not a citizen of the United States, who has been acknowledge as an ordained minister among any other denomination of Christians, shall apply for orders in this Church, the Bishop to whom application is made, shall require of him (in addition to the above qualifications) satisfactory evidence that he has resided at least one year in the United States previous to his application.

CANON XXII.—Of clergymen ordained for foreign parts.—No Bishop of this Church shall ordain any person to officiate in any congregation or Church destitute of a Bishop, situated without the jurisdiction of these United States, until the usual testimony from the standing committee, founded upon sufficient evidence of his soundness in the faith, and of his pious and moral character, has been obtained; nor until the candidate has been examined on the studies prescribed by the canons of this Church. And should any such clergyman so ordained wish to settle in any congregation of this Church, he must obtain a special license therefor from the Bishop, and officiate as a probationer for at least one year.

CANON XXIII.—Of clergymen ordained by foreign Bishops, or by Bishops not in communion with this Church, and desirous of officiating

or settling in this Church.—Sect. 1. A clergyman coming from a foreign country, and professing to be regularly ordained, shall, before he be permitted to officiate in any parish or congregation, exhibit to the minister, or if there be no minister, to the vestry thereof, a certificate, signed by the Bishop of the diocese, or, if there be no Bishop, by all the clerical members of the standing committee duly convened, that his letters of orders are authentic, and given by some Bishop whose authority is acknowledged by this Church, and also that he has exhibited to the Bishop or standing committee, satisfactory evidence of his pious and moral character, and of his theological acquirements. And should he be guilty of any unworthy conduct, he shall be liable to presentment and trial. And in any case before he shall be entitled to settle in any parish or Church as the minister thereof, the Bishop or ecclesiastical authority of the diocese, must obtain satisfactory evidence of his respectable standing in the Church there; and he must also have resided one year in the United States.

Sect. 2. And if any such foreign clergyman shall remove from one diocese to another before one year have expired, he shall not be allowed by the ecclesiastical authority of the diocese to which he goes, to officiate in said diocese, till he shall have complied with the requisitions of the canon concerning ministers removing from one diocese to another.

Sect. 3. And if such foreign clergyman be a deacon, he shall remain in this country at least three years, and obtain in this country the required testimonials of character, before he be ordained a priest.

Sect. 4. When a deacon or priest, ordained by a Bishop not in communion with this Church, shall apply to a Bishop for reception into the same as a minister thereof, he shall produce the testimonials of character required in the first section of Canon XXI; and shall also, not less than six months after his application, in the presence of the Bishop and two or more presbyters, subscribe the declaration contained in the seventh article of the constitution; which being done, the Bishop, being satisfied of his theological acquirements, may receive him as such.

CANON XXIV.—*Of ministers celebrating divine service in a foreign language.*—When a clergyman coming from a foreign country, and professing to be regularly ordained, shall be called to a Church of this communion in which divine service is celebrated in a foreign language, he may, with the approbation of the Bishop of the diocese in which such Church is situated, acting with the advice and consent of the standing committee, or with the unanimous approbation of the standing committee, if there be no Bishop, and on complying with the other requisitions of the canons, settle in the said Church, as the minister thereof, without having resided one year in the United States, any thing in the twenty-third Canon to the contrary notwithstanding. And when a person, not a citizen of the United States, who has been acknowledged as an ordained minister of

any other denomination of Christians, applies for orders in this Church on the ground of a call to a Church in which divine service is celebrated in a foreign language, the standing committee of the diocese to which the said Church belongs may, on sufficient evidence of fitness according to the canons, and by an unanimous vote at a meeting duly convened, recommend him to the Bishop for orders, and the Bishop may then ordain him, and he may be settled and instituted into the said Church, without his producing a testimonial to his character by a clergyman, from his personal knowledge of him for one year, and without his having been a year resident in this country, any thing in any other canon of this Church to the contrary notwithstanding. Provided, that in both of the above cases, the person applying produce a certificate, signed by at least four respectable members of this Church, that they have satisfactory reason to believe the testimonials to his religious, moral, and literary qualifications to be entitled to full credit.

(*To be continued.*)

Extract from Abercrombie on the Philosophy of the Moral Feelings.

"In every moral investigation, if we take the inductions of sound philosophy, along with the dictates of conscience and the light of revealed truth, we shall find them to constitute one uniform and harmonious whole, the various parts of which tend, in a remarkable manner, to establish and illustrate each other. If indeed, in any investigation in moral science, we disregard the light which is furnished by the sacred writings, we resemble an astronomer who should rely entirely on his unaided sight, and reject those inventions which extend so remarkably the field of his vision, as to be to him the revelation of things not seen. Could we suppose a person thus entertaining doubts respecting the knowledge supplied by the telescope, yet proceeding in a candid manner to investigate its truth, he would perceive in the telescopic observations themselves principles developed which are calculated to remove his suspicions. For, in the limited knowledge which is furnished by vision alone, he finds difficulties which he cannot explain, apparent inconsistencies which he cannot reconcile, and insulated facts which he cannot refer to any known principle. But in the more extended knowledge which the telescope yields, these difficulties disappear, facts are brought together which seemed unconnected or discordant; and the universe appears one beautiful system of order and consistency. It is the same in the experience of the moral inquirer, when he extends his views beyond the inductions of reason, and corrects his conclusions by the testimony of God. Discordant principles are brought together; doubts and difficulties disappear; and beauty, order, and harmony are seen to pervade the government of the Deity. In this manner there also arises a species of evidence for the doctrines of revelation, which is entirely independent of the external proofs of its divine origin, and which to the candid mind, invests it with all the characters of authenticity and truth."

POETRY.

THE EXILE.

BY BERNARD BARTON.

The exile on a foreign strand,
Where'er his footsteps roam,
Remembers that his father's land
Is still his cherished home.

Though brighter skies may shine above,
And round him flowers more fair,
His heart's best hopes and fondest love,
Find no firm footing there.

Still to the spot which gave him birth,
His warmest wishes turn;
And elsewhere own, through all the earth,
A stranger's brief sojourn.

Oh! thus should man's immortal soul,
Its privilege revere;
And mindful of its heavenly good,
Seem but an exile here.

'Mid fleeting joys of sense and time,
Still free from earthly leaven,
Its purest hopes, its joys sublime,
Should own no home but HEAVEN!

RELIGIOUS INTELLIGENCE.

The New Episcopal Church.—We have been favoured with the following correspondence for publication under our head of Religious Intelligence.

"RT. REV. AND DEAR SIR,—At a meeting of some of the members of the Episcopal Church, of whom we are a Committee, it was determined to invite the Rev. William R. Barnwell to come to the City of Charleston, as our Pastor. As the head of our Church, to whom personally, as well as officially, our respect and consideration are due; we have deemed it the course of duty and propriety to inform you of our determination, and respectfully to request your consent and co-operation."

We are very respectfully, and with great regard,

Your obedient servants,

C. J. COLCOCK,	}	Committee.
B. R. SMITH,		
GEO. CLEVELAND,		
W. R. PERONNEAU,		
WM. MICHELL.		

Right Rev. Dr. BOWEN.

Charleston, 26th June, 1833."

[REPLY.]

"Cannonsborough, June 29th.

"DEAR SIR,—A communication received two days since, from a Committee of "some of the members of the Episcopal Church," who have "determined to invite the Rev. Mr. W. H. Barnwell to be their Pastor," is replied to with as little delay as possible. Your name being the first of those signed to the communication, it has seemed to me proper, to address my answer, to the Committee, through you.

Being perfectly willing to give my "consent and co-operation" to Mr. Barnwell's becoming the minister of any Congregation, of which he may, on invitation, be inclined to take the charge; I have not hesitated a moment, so far as I could consider myself officially concerned, to determine on the answer to be given. It was, however, requisite, that the ministers of the several Episcopal Churches in the City, should be referred to for their consent, or the contrary, to Mr. Barnwell's statedly officiating within "their Parochial cures." This you will find to be required by the 31st Canon of the General Convention of our Church. The ministers of these Churches, have authorized me, to signify their cordial assent to the measure proposed, viz: the invitation of the Rev. W. H. Barnwell to become the minister of another congregation formed within their Parochial cures, as defined by the Canon referred to. Mr. Barnwell will, of course, not be considered qualified to take the pastoral charge of a congregation, as a settled minister, until he shall have obtained Priest's orders. This needs not however, preclude necessary preliminary arrangements—as he is already more than of age for Priest's orders—and I know of no reason, which should induce me to hesitate to confer them on him, according to the discretion given me, before the expiration of a year, from the date of his ordination as a Deacon.

I could possibly, my dear Sir, have no objection to make to the communication addressed to me, by yourself and others, to which I thus reply, if it did not indicate the oversight to have been made, of a determination to invite Mr. B., first adopted, and then the course taken, which the order of the Church would, perhaps, have required to have preceded such determination. I will gladly take for granted, a determination formed to proceed to the invitation of Mr. B. after other steps taken, which might be previously necessary. With this understanding, I can see no objection whatever to what you are contemplating, and it shall certainly have my "co-operation," so far as I can give it, as it now has, my cheerful "consent."

I am, dear Sir, respectfully,

and with great esteem, your obed't. serv't.

C. J. COLCOCK, E. q.

N. BOWEN.

and others, a Committee, &c.

In a letter of subsequent date (July 2d) addressed by Judge Colcock to Bishop Bowen, he says, "there was no determination to write to Mr. Barnwell, before your letter was received."

We are authorized also to state, that the Committee addressed their communication to the Bishop, without knowledge of the existence of the Canon referred to.

Standing Committee of the Diocese of South-Carolina.—Their consent to the consecration of the Bishop elect of Tennessee has been respectfully declined, on the ground of their not having evidence that there are six Presbyters settled in that diocese, and have been so, during the year last past, as required by Canon II.

General Theological Seminary.—From the printed proceedings of the Trustees, we learn that the Grace Church Education Society already has for its Scholarship \$1490. It has resolved to support three beneficiaries beginning with the next session of the Seminary.

General Theological Seminary Sunday School.—Its report (it is remarked in the Churchman) furnishes abundant evidence what a Sunday School may do when its operations are carried on with spirit efficiency and system. It has 41 teachers and 574 Scholars, who are "taught in the basement of St. Peter's Chapel, and enjoys the pastoral supervision of its Rector. All the scholars who are capable of joining in the services of the sanctuary, worship regularly with the congregation in St. Peter's.

A regular service is held and a sermon preached in the school-room, by the Rev. Mr. Haight, on the afternoon of Communion Sundays, at which all the children attend."

The Teachers "make a monthly visit to each family, explain, where is necessary, the nature and advantages of Sunday Schools, and urge, in all cases, the attendance of the children at the school, and the parents at the sanctuary. Connected with this, is also undertaken the regular distribution of religious tracts by the visitors within their several districts." Two of the Scholars are receiving an education with a view to the sacred ministry.

General Protestant Episcopal Sunday School Union.—In the 7th Annual Report, it is stated that the Family Visiter must be stopped for want of support, and that the Children's Magazine cannot be continued, if its patrons diminish. Of the Library books, it is said "We are now enabled to furnish about *twenty-five* volumes, several of which consist of three or four works, which in themselves are too small for separate binding. The works comprising these volumes have been selected with the most vigilant care; and from the hearty and frequent commendations bestowed upon them, the Committee feel well assured that in this respect at least they have been faithful guardians of the important interests committed to their care."

"Trusting to the good providence of God, and the benefactions of their fellow Churchmen, the Committee have engaged an Agent and Editor at a salary of eight hundred dollars per annum, whose duty it will be to select and prepare for publication, library books, and such books of instruction as are yet necessary to the completion

of our system of instruction in its higher departments. This measure will not only involve the expense of an Editor's salary, but will also greatly increase the need of additional capital to carry on the business in this extended form."

"South-Carolina.—reports regularly, takes efficient oversight of its schools, and keeps a well-furnished diocesan depository. It is due to the efficient conductors of this valuable auxiliary to say, that all their business transactions have been prompt and regular, and have given great satisfaction to the Executive Committee."

New-Jersey—The 50th Annual Convention was held May 29th and 30th; Present, the Bishop, 14 of the Clergy and 42 Laymen, representing 28 Parishes; there are in all 20 Clergymen and 38 Parishes. Episcopal fund \$2049, collected for the support of the Bishop during the year, \$71. The following resolutions were passed:—

"That the Treasurer of the Convention pay to the Right Rev. George W. Doane the amount of interest and collections for the Episcopal Fund during the last Conventional year.

The Bishop then declared his intention to give the amount thus appropriated as his subscription toward the increase of the Episcopal Fund, on the plan reported to this Convention."

"That the Treasurer be instructed to transmit to the Secretary of the General Convention, our quota of the funds necessary to defray the expenses of our venerable ecclesiastical council of the whole Church—said funds to be taken from the Missionary Fund."

"That at the instance of the Bishop, it is affectionately recommended to every Episcopalian of this Diocese, to commence immediately, and henceforth to continue, a weekly appropriation and contribution for the promotion of Christian knowledge and piety, on the principle recommended by St. Paul in 1st Corinthians, xvi chap. 2 verse, "*Upon the first day of the week let every one of you lay by him in-store as God has prospered him,*" it being recommended that at least five cents each week be given; the proceeds of such appropriation to constitute an annual fund to be known as the 'Offerings of the Church.'

"That at the instance of the Bishop, it be affectionately and earnestly recommended to the clergy in each parish, and where there is no clergyman, to the wardens, to promote and to take charge of this contribution.

"That the appropriation constituting the fund to be known as the 'Offerings of the Church,' be paid at or before each annual Convention to the Treasurer of the Diocese, and to be held subject to the direction of the Bishop, and two clergymen, and two laymen, to be annually elected as Trustees of the 'Offerings of the Church,' who shall make report to each annual Convention, of the purpose to which the fund has been appropriated.

"That the provisions of the above resolutions are not designed to discourage contributions in other forms heretofore made, or hereafter to be made, for the promotion of similar objects.

"That we receive with sentiments of gratitude, the liberal donation of our beloved Diocesan, and feel ourselves laid under renewed obligations to increased exertions towards the completion of the object of said fund."

In his Address the Bishop says "few and feeble as our parishes are, and poor as are our people, we have at our command, the means for their support. All that is needed is the love of Christ to move us to the effort, faith to attempt and pursue it, and method, *Christian method*, in its prosecution. Let the Churchmen of New-Jersey adopt, in earnest, the direction of St. Paul to them of Galatia, and at Corinth, and the result is sure. "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." Let every one who desires the prosperity of the Church determine, that henceforward he will follow the Apostle's rule, and the treasury of the Lord will from that time be like the widow's cruse. The weekly appropriation of *five cents*, by every worshiper in our communion—and if there be any that cannot give five, let him give *one!*—would fully meet our whole necessities. Think how small an acknowledgment it would be, brethren, to him who gives us all!"

In a postscript he says, "Let all make it a rule to appropriate *weekly*, and 'on the first day of the week.' It will be given more freely in the *small fraction*, than in the *gross sum*. The money contributed, or solemnly appropriated, will be *out of the way of temptation*. There will be thus to every one a *weekly reminiscence* of his inestimable Christian privileges. There is a peculiar fitness in remembering on *the day of our chief joy*, those to whom the blessings of the sanctuary come not at all, or rarely and imperfectly."

The corner-stone of a Church has been laid at Princeton, New-Jersey. We sincerely hope that the bright day which seems dawning on this diocese may be realized. The depressed state of their affairs especially appears from their inability to pay the small quota for the expenses of the General Convention, without using for that purpose the Missionary fund.

The Ohio Episcopate.—A letter to the editors of the Gospel Messenger. "In your number for July, I find the following remarks on a passage in the address of the Assistant Bishop of Pennsylvania to the late Convention of that Diocese. 'In his address the Assistant Bishop says: 'a majority in both Houses decided that a vacancy in the Episcopate of Ohio existed in virtue of a resignation there by abandonment.' Quere, would it not be more exact 'to say the vacancy existed in virtue of the decision of the Convention? It did not exist, until the moment when it was so pronounced by the Convention. The vacancy was not created by resignation, or by abandonment, but by the fiat of the Convention, a fiat called for by imperious necessity. The Lower House decided, not that a vacancy *had* existed from the moment of the abandonment, but that it *does* exist now, from and after the moment when the Convention did so affirm. The House of Bishops 'were unwill-

'ling that the relinquishment of the Episcopal charge, in any instance whether by resignation, not previously consented to by the General Convention, or by abandonment, should be recognized and declared as sufficient to create a vacancy of diocesan jurisdiction.' 'They did not consider the vacancy existing *until* it was recognized and declared by the General Convention. To us this distinction appears important."

From this paragraph I understand it to be your opinion, contrary to that of the Assistant Bishop, that the General Convention acted on the principle that there was no vacancy in the Episcopate of Ohio till that Convention "created" it, that is, till the latter part of last October. But how then, let me ask, could the election of a successor to Bishop Chase, in September, be valid,* and the testimonial based on that election be 'in all respects canonical?' (*Jour.* p. 33.) It seems strange that a Bishop could be elected, canonically elected, while there was a living incumbent, able-bodied and able-minded—no vacancy, not even constructively! I prefer the theory that a vacancy 'existed' in Ohio at the time of the election, in virtue of which that election took place. This view of the proceedings in Ohio and in the General Convention is a consistent one, whether the proceedings themselves be approved or not. But the other view appears to me inconsistent, as recognizing the validity of a ballot when the station was not open which that ballot affected to confer.

How, let me further ask, can it be said that the *General Convention* created the vacancy, or even confirmed it, when the two Houses passed *no concurrent vote* on the subject? The only resolution passed by the House of Bishops was negatived in the other House. (*Jour.* pp. 83, 34, 35.) And the only resolution passed by the House of Deputies was not acted upon in the House of Bishops, their action upon it was not waited for, but the testimonial of the Bishop elect was at once signed, and sent with other documents to them, and it was on the ground of those documents and the testimonial that the House of Bishops assented to his consecration; the Canon on resignations having first been passed. (*Jour.* pp. 35, 86, 87, 91, 92.) Clearly there was no act of the *Convention* on the question of the vacancy.

What then was done by each House separately? The House of Bishops declare, 'an *exigency*† of the Church in that diocese has thus been occasioned, and has existed since the 5th of September, 1832,' &c. (*Jour.* p. 83.) What was the 'exigency'? A dereliction of episcopal duty—this dereliction, if not followed by an impeachment, or even a request to resume that duty, but by the confirmation of the election of a new Bishop, was tacitly allowed to have created a vacancy as early as September. I see no way of avoiding this conclusion. Again, the House of Bishops, in the resolution to consecrate the Bishop elect of Ohio, when the Canon on resignations had passed, speak of 'the *precedent*‡ of the resignation

* Answer, "non debet fieri sed factum valet."

† "exigency" not vacancy.

Editorial Notes,

‡ Observe the word is

‡ "Precedent" is an incautious expression.

which has led to the said consecration,' thus allowing the 'resignation' to be a 'precedent,' that is, to have force, except as checked by that canon, and its force, at the lowest estimate, was to create a vacancy. (*Jour.* p. 92.)

And what was done by the House of Deputies? They resolve, on the ground of the relinquishment, abandonment, and removal, that they '*consider* the Episcopate of Ohio as vacant,' not that they 'create' the vacancy by their 'fiat,' but that they 'consider' it as already vacant in fact. With this agrees their further declaration, that they do not intend, by this resolve, to 'sanction the principle that a Bishop can resign of his own will, with or without the consent of his diocese.' (*Jour.* p. 83.) If the House 'considered' the vacancy to be 'created' by the General Convention, or by themselves, they thereby disclaimed the 'principle' that it could rest on any other basis, and had no reason for adding this salvo, their adding* it, therefore, shows that they did *not* regard the vacancy as so 'created.' They 'sanctioned' the *one act* of resignation in Ohio, but disallowed the general principle.

Allow me to present succinctly my argument. The vacancy in Ohio was not *created* by the General Convention, for there was no *concurrent vote* of the two Houses to that effect; and neither House singly attempted or had power to create it. The vacancy was not even *confirmed* by the General Convention, for the same reason. Yet a vacancy existed, in the opinion of the Convention, or they would not have sanctioned the consecration of a new Bishop. It existed then independently of any act of the General Convention, and of course, either 'in virtue of a resignation by abandonment,' or in virtue of a resignation and the recognition of it by the diocesan Convention. On this point, the Journal affords no evidence that the diocesan recognition of the resignation of Bishop Chase was allowed by the General Convention, or by either House. But the resolutions respectively of each House allude specifically and only to the resignation, abandonment, dereliction, and removal of Bishop Chase, and one of them to the 'precedent of the resignation,' as constituting the basis of their several proceedings. (*Jour.* p. 33, 83, 92.) On this ground then the vacancy *must* be rested.

I think therefore, that the Assistant Bishop of Pennsylvania was not wrong in saying that 'a majority in both Houses decided that a vacancy in the Episcopate of Ohio existed in virtue of a resignation there by abandonment.' Those in 'both Houses' who dissented from this theory were defeated by the respective 'majorities.'"

H.

[REMARKS.]

Whatever ground there may be for a difference of opinion, as to the real bearing of the resolution passed in the House of "Clerical and Lay deputies," it is undeniable that, "a majority in *both* houses did not decide that a vacancy existed in the Diocese of Ohio in vir-

* Answer,—The words were added "*ex abundanti cautela.*"

tue of a resignation there by "abandonment." The House of Bishops refused to pass any resolution originating in that house, declaring a vacancy so created. They agreed to say no more than that "an exigency existed for which they saw no other way in which provision could be duly made but by the consecration of another Bishop." No vote of this house moreover concurring in the resolution of the other, assented to the existence of a vacancy existing in Ohio by abandonment, and we are confident that no such vote could in that house have prevailed.

With regard to the expression "precedent of the resignation" referred to by our correspondent, as used by the House of Bishops, (p. 92 printed Journal) it does not, we think, make our view of this matter inadmissible. This expression, although perhaps unguarded, must in fairness, be received, with a sense, corresponding with that previously determined as theirs, viz: that "Bishop Chase considering himself to have resigned, &c." The precedent of resignation which led, in this instance, to the consecration to which they were about to proceed, was the precedent of a resignation which they could not consider to have rightly taken place, of which they chose not to say how it had taken place, which they would not explicitly sanction, and which they did not and could not approve, notwithstanding that they found themselves in circumstances making it necessary for them to act in providing for the exigency it had occasioned. It seems in short to have been the determination of that house neither to admit, nor place upon their Journal, any declaration of the sufficiency of the abandonment of a Diocese by its Bishop, to create a vacancy of its jurisdiction.

Discovery of a long lost Document.—A correspondent of the Episcopal Recorder (31 August) has brought to light an "old [odd?] volume" which proves that a rubric passed by the General Convention in 1789 was "not inserted in its proper place;" that the word "also" in the Prayer book, "Hear *also* what our Lord Jesus Christ saith" is an interpolation, and that, the declared sense of the Bishops concerning the last rubric in the Communion service (see Appendix to Journals General Convention, 1821, p. 48) in which paper they thought they had set forth the whole "truth about this matter" is a nullity. We should attach more importance to the authority of the Antiquarian researcher if he had not also disputed the authenticity of the "rubric at the end of the Hymus." The Journal for 1808 (see the Volume printed by John Bioren in 1817 p. 249) shews that the said rubric was passed by the Lower House; and the House of Bishops "adopted the same" resolution, (see p. 260.)

Lutheran Synod of Ohio.—It met at Columbus 17th June, and passed a strong but temperate protest against "got up revivals," "four days meeting's," "anxious seats," and other similar "new measures."—*Churchman.*

NEW PUBLICATIONS.

"The Signs of the Times."—A Sermon preached by the Rev. John McVickar, D. D. for the General Theological Seminary.—This Sermon is literally *multum in parvo*. In it the reader will recognize the sound Churchman, the scholar, the man of science, the moral philosopher, and the pious Christian. We could easily quote sentences to justify the above remark, and we may add fine specimens of a cultivated taste and imagination. But our limits admit only a few extracts made not chiefly to invite to the reading of the sermon, but to enrich our pages with important facts known to too few, and valuable reflections adapted not merely to awaken and increase interest in the Seminary but in the great cause of God and man to which it is consecrated.

"We live in an age of bold, intellectual inquiry. This is the first sign of our times. The world is afloat under a new deluge; and, as of old, the Church is the only ark of safety—old landmarks of human opinion are pulled up or swept away, and a new survey is to be taken of the ground." * * * "Secondly, the age in which we live is one of wild delusion. Learned infidelity, like a lowering cloud, may threaten storm, but ignorant fanaticism, like a lurid light in a cloudless sky, betokens more fearful convulsions." * * * "The last sign of our times is one that makes the learning of the clergy not only a sacred duty but a glorious privilege. It is an age of the fulfilment of prophecy."

Facts in favour of a learned ministry: "Accurate acquaintance with all written Scripture, profound skill in its interpretation, and a thorough acquaintance with foreign languages—these are not the marks of ignorant men; but on the contrary, the very definition of clerical learning; and they who exhibit them are truly learned, however the attainment may be come by; whether by the inspiration of a moment or the study of years. Setting aside, therefore, the inapplicability of their case, that of the apostles, if adduced at all, must be in proof of the necessity of a learned ministry, since God was pleased to work even miracles to make them so." * * *

"Who converted nations by his preaching, and made kings to tremble on their thrones, and cry out, at the words of a prisoner in bonds, 'almost thou persuadest me to be a Christian.' Was it not he who alone among the apostles was brought up in all human wisdom, and educated at the feet of a most learned teacher? May we not, then, on our part, say that God has here set his seal to a learned ministry, by thus blessing more abundantly the piety and zeal of the preacher when armed with the knowledge which education gives." * * *

"Has learning hurt the piety of him whom we all delight to honour, and who stands forth in our Church as its profound scholar, as well as its pious and venerable patriarch." * * *

"Luther became a reformer under God's mercy, because Luther was a zealous scriptural scholar; his eyes were opened by reading the Christian Scriptures in their original tongue; and as to the knowledge of the Hebrew we have his own emphatic words, 'for the whole Turkish empire would I not exchange it.' And who were foremost in this glorious work of reformation? They who were foremost in the ranks of human learning? Who, too, defaced it with false novelties, and wild heresies, and licentious fanaticism? They who had zeal without knowledge; the ignorant, but well meaning preachers of the gospel; and if since that time we seek among the nations of Europe for 'the pure faith once delivered to the saints,' where shall we find it? save in that country where alone clerical learning has been liberally cherished."

Scientific discoveries confirming Revelation.—"These mouldering bones of living forms, which even Adam never saw, have sprung up before our eyes into living witnesses of Adam's faith and Moses' veracity; the infidelity which science planted—science, with its own hand, now roots up; and the once hostile study of geology now ranks itself the willing handmaid of revelation." * * * "The creation of new worlds is one of the facts of science, and their dissolution by fire, one of its most rational conjectures, if I may not rather call it, one of its observed phenomena." * * * "Among the *nebulae*, or spots of diffused light, long seen in the heavens, certain prominent ones have recently been observed concentrating, and a star or sun by degrees presenting itself in their stead." * * * "How happens it we may ask, that Moses thus anticipated a physical fact, which it has required the

science of four thousand years to develope? How happens it, that this oldest of all books, should not, like all other books, have become antiquated in its knowledge; but that, while the most unpretending as to science, it should yet be outliving all the boasted science, which, in every age, has dared to rise up and condemn it; and all its supposed errors and ignorances, which infidels have triumphed in detecting, should be successively turning out to be a wisdom and knowledge of nature, to such proud sciolists unknown?"

Appeal: "Can Churchmen be aware that this unfed mother of their children is consuming. I may say, her own heart's blood in their support? Yet such is the fact. At the rate of near \$1500 a year is its productive capital annually decreasing, through its necessary, though most economical expenditure. Means of relief, it is true, it has in prospect; but though ample in name, in reality they are unavailing. Exposed, besides, to all the uncertainties which attend future contingencies and therefore not to be relied on by prudent men; above all, in a cause of such present emergency. What, too, are they in a question of our duty? When our starving children ask bread, shall we give them what is colder than a stone, the fair sight of some distant crop which other hands have sown for their future support; or even if such funds could be anticipated, would it not be shame in us, as Churchmen, thus prematurely to exhaust a fountain which, rightly guarded, will one day send forth a perennial stream; and tenfold shame, as men and Christians, thus to add meanness to sacrilege, to rob the treasures of the dead in order that we may throw off our own responsibilities, on a pious liberality that has now gone to its reward."

The Efficacy of A Mother's Prayers; illustrated in the conversion and labours of Augustine, Bishop of Hippo. A Narrative, delivered in the Chapel of the Institute at Flushing, L. I.—A charming book which all will read with interest (for all are or have been in the filial relation) but which will especially strike the chords of the parental bosom. But the author has a higher aim than merely to please. He has succeeded in preparing a work though small, full of instruction, on the most important of topics, the providence and grace of God—the efficacy of prayer—the misery of the sinner even in the life that now is, and the pure joy of a true faith. These points are of course only touched on, but with no common hand. The facts of course are not new, but the reflections are by no means taken from the surface. Sincerely do we hope that such mental vigour and learning—the taste—and above all the piety happily enlisted in the cause of "Christian Education" may have a long career of usefulness and honour. Having mentioned St. Augustine's baptism, the author impressively exclaims:—

"Imperial Cæsars! Proud philosophers! How, abashed, would ye have hung your heads had ye known that this band of worshippers, the object of your persecution and scorn, were giving birth to those seraphic strains in which the monarchs of a thousand generations were to celebrate their triumphs, and which to the end of time were to wait hallelujahs to the Most High TE DEUM LAUDAMUS!* And thou sainted mother! who then, rapt in ecstasy, wept over the consummation of thy hopes, couldst thou have looked through the vista of future years, and seen the light which the piety of thy son was destined to shed on the darkness of the Christian world, how wouldst thou have felt the efficacy of a mother's prayers!"

What can be more eloquent than this address:—"Christian mothers, shall the example of Monica be lost on you? With you are intrusted the best interests of the Church, and it is through your instrumentality that she must hope to realize her brightest visions. Nor is it among the least encouraging indications of the approach of a happier era, that the importance of your influence and responsibilities is beginning to be more worthily appreciated. It is as mothers that your sex is to repay the blessings which Christianity has conferred on it. Others may guide the stream of virtue, or stem the torrent of vice but it is your peculiar province to purify the first springs of human action. You only can sow the seeds of truth, in soil as yet unoccupied by the world."

And how judicious this caution:—"In the natural life we may calculate on results with a good degree of certainty. The end is sure to follow the means.

* The reader is presumed to be aware of the tradition that the Te Deum was composed by St. Ambrose, and first sung at the baptism of St. Augustine,

And what is the consequence? Why, we rest in secondary causes; deny the providence, and even the existence of the Supreme, and worship nature in his stead. So it has been in the world, and so it would be in the Church, if the same uniformity visibly existed in the economy of grace, and the means were alike infallible to produce the specific and entire result to which they conduce. But in the spiritual world, God will not suffer his supremacy to be questioned. He will convince you that *your labours are nothing*. The consciousness of this truth will lead you to humble, fervent, and unceasing prayer. You will pray that the Spirit of God may breathe over the moral chaos, whose jarring elements you would otherwise in vain endeavour to adjust and harmonize, and beautify it with the loveliness of the new creation. Prayer will thus be the anchor of your soul: it will repress presumption, and prevent despondency. Go on, then, teaching the truth in love, and, with the simple and persevering faith of Monica, imploring the blessing of God on your efforts, and you may safely leave it to the day of judgment, to reveal (as it alone can reveal) the full efficacy of a *MOTHER'S PRAYER*!"

Not less eloquent is the address to the young:—"You have been presented with two opposite portraits of the same individual. The features of both are identical, the expression how different! In the one, you behold man as he has made himself; degraded and miserable. In the other, you behold man as he is the workmanship of God, created anew in Christ Jesus unto good works. The one, is the repulsive exhibition of moral ruin; the other, beams with the glories of the new creation. The former, in its leading features, is the picture of your soul by nature. It is for you to say, whether, to the same extent, you now resemble the latter? One of these opposite characters you must possess as long as you shall exist. This is the necessity of your nature, and you cannot escape it. But which of the two it shall be, God has suspended on your choice. The blessing of the latter, it is his to give, but it is yours to pray for and accept. Which then will you choose?"

To Monica we are indebted for these remarks:—"A friend reminded her of the regret which she had often expressed of leaving her body at a distance from her country. She fixed her eye on him as if in sorrow for his grovelling conceptions; and then, turning to her son with a look of dignified complacency, exclaimed, 'Place this body any where. Nothing is far to God. He will know where to find me at the resurrection.'" And to our author for these, not less valuable: "none realizes more than the newly-renovated Christian, that, in a world where so much evil exists, and consequently so much good may be done the energies of life are too precious to be expended in feelings" * * * "The remembrance of past sin is ever a bitter ingredient in the cup of present felicity. This, Augustine felt, as on disembarking at Carthage, the deception which he had practised on the mother, whom he had now consigned to the tomb, was recalled vividly to his mind. The lips, which he would fain have heard pronounce his forgiveness, were sealed in death. What then could he do but look up to God, and exclaim in the words of the Psalmist, and with a deeper sense than ever of their import, *Against thee, thee only have I sinned!*"

The posthumous works of the late Right Rev. John Henry Hobart, D. D. Bishop of the Protestant Episcopal Church in the State of New York; with a memoir of his life by the Rev. William Berrian, D. D. Rector of Trinity Church, New York.—This valuable work has lately been received here, and is for sale by Mr. Babcock. We have read with interest a part of the memoir, and take pleasure in inviting our readers to the following brief review from the Editor of the Auburn Gospel Messenger, than whom no one was better acquainted with, or more devotedly attached to the deceased lamented Bishop. "The memoir occupies the whole of the first volume of more than 400 pages. It is a delightful book, and the author has done himself and the Church great credit. It is no easy task to write the life of a man occupying the position and possessing the energies of mind of Bishop Hobart. His intimate connexion with the Protestant Episcopal Church in the United States, and the prominence he held in her concerns, his readiness to encounter the great responsibilities of his station, and his frank and fearless prosecution of what he believed to be his duty, all united to increase the difficulty and delicacy of his biographer's undertaking. We most sincerely congratulate him upon the happy manner in which he has acquitted himself, and we doubt not the members of the Church will be grateful to him for a book that they will read with pleasure and profit. Dr.

Berrian's situation in the Church, and his long and constant intercourse with the Bishop, gave him opportunities for marking the peculiarities of his mind and all the lights and shades of his character, and to our judgment he has very happily blended them. The likeness to us, is strong and perfect, but in no features more so than in those developing his domestic manner and habits."

Mant and D'Oyley's Bible.—The Holy Bible, according to the authorized version: with notes, explanatory and practical, taken principally from the most eminent writers of the United Church of England and Ireland: together with appropriate introductions, tables, and indexes, prepared and arranged by the Rev. George D'Oyley, B. D., and the Rev. Richard Mant, D. D., domestic chaplains to his grace the lord Archbishop of Canterbury, under the direction of the Society for promoting Christian Knowledge. The first American edition, with additional notes, selected and arranged by John Henry Hobart, D. D., Bishop of the Protestant Episcopal Church in the State of New York.—Of this work the Rev. Mr. Robertson from Greece, writes "when I left home I had not read three pages of the work, but had entertained and sometimes expressed a light opinion of it, formed upon the statements of others. A pretty thorough examination of the numbers I possess, has convinced me that I was mistaken, and I do not hesitate now to give my opinion, that it is the best family Bible with which I am acquainted. This you may make known as widely as you will, and I shall be happy if it lead any other to examine for himself who may have hitherto like myself have trusted to others."

OBITUARY NOTICES.

Departed this life the 23d of August 1833, the Rev THOMAS GATES, D. D. in the 88th year of his age. He was born in Sussex, (Eng) and entered a Commoner in Oriel College, Oxon, in 1765. After keeping term and going through every exercise which the statutes require for an A. B. he was ordained Deacon by Dr. Greene, Bishop of Lincoln, December 20th, 1772; and Priest, by Dr. Cornwallis, Archbishop of Canterbury, September 22d, 1776. In June, 1788, the degree of D. D. was conferred on him by Washington College, Maryland. From Europe he sailed to Barbadoes, where, exposed to the unfriendly climate of the West Indies, he suffered severely from the fever, and irreparably impaired a vigorous constitution. In hopes of regaining his health, and resuming uninterruptedly, the responsible duties of his sacred profession, he removed to the State of Maryland from whence he came last to Charleston. The popularity of his public exercises, agreeably remembered and commendably spoken of by many of his survivors, immediately obtained for him a favourable reception by the religious community. He was unanimously elected Assistant Minister to St. Michael's Church (during the Rectorship of Dr. Purcell,) March 19th, 1790, where with the exception of a temporary leave of absence, for change of climate, he confined his useful labours, until the 25th of October, 1796, when, on account of ill health, he resigned.

On the unavoidable relinquishment of his professional duties, he removed to his country seat in St. Paul's Parish, between which, in the winter and Sullivan's Island, in the summer, he alternately indulged his inclination for agricultural pursuits and literary enjoyment. He last resided permanently in the suburbs of the city, where, in the comfortable hope of a blessed immortality, venerable in years, and much respected by the community in general, he resigned his spirit to the God who gave it. That he was mindful of the religious precept "to do good and to distribute, forget not," the following charities constitute no inconsiderable proof.

In promotion of the important interest of the General Theological Seminary for the education of young men designed for the ministry, Dr. Gates bequeathed \$2000, for the establishment of a Scholarship. To the Society for the relief of Widows and Orphans of the Episcopal Clergy in this State, he bequeathed \$500. To the Orphan House he left \$500. To the Protestant Episcopal Society for the advancement of Christianity, he left \$100. And to the Charleston Protestant Episcopal Sunday School, he left \$50.

[EXTRACTED FROM THE EPISCOPAL RECORDER.]

"DIED, July 23, Rev. CHARLES HENRY WHARTON, D. D., Rector of St. Mary's Church, Burlington, N. J., in the 86th year of his age, the 61st of his ministry and the 35th of his Rectorship. He is to be added, on his own testimony, to the host of great and good men, whose greatness and goodness under God are due to a mother's precepts, piety and prayers. His ancestors were Roman Catholics. In his twelfth year, he was sent to the Jesuit's College at St. Omer's, and afterwards was under the Rev. Edward Walsh at Bruges. He was ordained in 1772 a priest of the Roman Catholic Church and for a time acted as chaplain to the Roman Catholic's at Worcester." * * * "He returned to this country in the first vessel after the peace; and visited Philadelphia in May, 1784, for the purpose of publishing his celebrated letter to the Roman Catholics of the city of Worcester. 'This production,' says one, whose authority as a scholar and divine is surpassed only by his excellence as a Christian, the venerable Bishop White, 'was perused by me with great pleasure in manuscript; and the subject of it caused much conversation during his stay in our city. The result was my entire conviction that the soundness of his arguments for the change of his religious profession was fully equalled by the sincerity and disinterestedness which accompanied the transaction.' No one who knew the stern integrity of Dr. W.'s character, and his extremely delicate sensibilities, will question, however strong its language, the truth of his own declaration, that by the mental anxiety which accompanied that change, it nearly cost him his life. The first approaches to conviction he firmly resisted, and yielded only to compulsion. The transition, so painful in its process, was most thorough in its result. The subject of it fulfilled the precept of our Saviour to St. Peter, 'when thou art converted, strengthen thy brethren.' His controversial work is a standard authority. An English clergyman, second to none in his acquaintance with books, lately spoke of it in a letter to the present writer, as among the very best on that subject." * * * "In 1801, he was unanimously elected President of Columbia College, in the city of New York, which office, after attending one commencement, he resigned. He was also urged to accept the Presidency of the College at Beaufort, South Carolina, with the Rectorship of the parish, but declined the offer. He was elected a member of the American Philosophical Society, under the presidency of Dr. Franklin. He was many years a trustee of Princeton College; and at the establishment of the General Theological Seminary of the Protestant Episcopal Church, was nominated to one of the first Professorships. In his pastoral relation, Dr. Wharton was loved, respected, and confided in as the father of all the people of his charge. The whole community in which he lived esteemed him as their friend. Indeed he must have been a singularly bad man who was Dr. Wharton's enemy."

* * * "In his whole sickness, he was perfectly resigned and tranquil. He put not his trust in any thing that he had done. His sole glory was in the cross of Jesus Christ. His testimony to the power and excellence of the gospel was full, explicit and affecting. It was the triumph of a true and living faith. It left nothing to be desired but grace to imitate it, and to follow him as he was the follower of Christ."

* * * "By his will, of which the Bishop of the Diocese is executor, he has given his library to the parish of St. Mary's, and at the decease of his widow, \$1000 to the General Missionary Society, and the residue of his estate, (having left no children,) as a fund to increase the salary of the Rector of St. Mary's." * * *

"He might have shone in science, distinguished himself as a classical scholar, or given delight as a poet. He chose to be known only as a divine. He brought his great learning, his sound wisdom, his singular moderation, to excellent use in the first counsels of our infant Church. To him, it is here stated on the authority of Bishop White, the revision of our Liturgy is much indebted. In the General and Diocesan Conventions he was always present, and always useful."

DIED, July 21st, 1833, the Rev. JARED RICE, Rector of St. Mark's Parish, Petersburg, Maryland, aged 32.



Pro. Epis. Society for the Advancement of Christianity in So. Ca.

The Treasurer reports:—

As annual subscribers, Rev. Joseph R. Walker and Mrs. Dr. Thomas Fuller, each paying Five Dollars, and J. W. Mitchell, \$50 as a life member.

The Librarian acknowledges the following donations to the Library—

By Thomas S. Grimke, Esq.—An Oration on the principal duties of Americans: delivered on the 4th of July, by Thomas S. Grimke: with the Farewell Address of the Hon. William Drayton to the Washington Society, pp. 41. Mr. Grimke's Letter to a Friend in Albany on Temperance, pp. 10.

By Rev. E. Thomas—Historical Collections concerning the Rt. Rev. John Aylmer, Lord Bishop of London. Philosophical Principles of Natural Religion, &c. by George Cheyne, M.D. & F.R.S. London, 1705.

EPISCOPAL ACTS.

ORDINATIONS.

By the Right Rev. Dr. Bowen, Bishop of the Diocese of South Carolina—On Wednesday August 7th, 1833, in St. Michael's Church, Charleston, Mr. Daniel Coia, an Alumnus of the General Theological Seminary, was admitted into the Holy Order of Deacons.

By the Right Rev. Dr. Ives, Bishop of the Diocese of North Carolina—On Friday, April 5th, 1833, in Christ Church, Raleigh, Mr. Lewis Taylor, long a respectable minister of the Methodist connexion, was admitted into the Holy Order of Deacons.

By the Right Rev. Dr. Stone, Bishop of the Diocese of Maryland—On Sunday, June 2d, 1833, in St. Paul's Church, Baltimore, the Rev. Thomas Bilbop, Deacon, was admitted into the Holy Order of Priests: and Mr. Lucien B. Wright, into that of Deacons.

By the Right Rev. Dr. White, Bishop of the Diocese of Pennsylvania—On Sunday, July 21st, 1833, in Christ Church, Philadelphia, Mr. Samuel T. Ford, was admitted into the Holy Order of Deacons.

By the Rt. Rev. Dr. H. U. Onderdonk, Assistant Bishop of the Diocese of Pennsylvania—On Thursday, August 1st, 1833, in St. Andrew's Church, Walen, Orange County, Mr. Joseph O. Stokes, was admitted into the Holy Order of Deacons: And on Sunday, August 4th, 1833, in St. Paul's Church, Philadelphia, Mr. Asa S. Colton, lately a licentiate in the Presbyterian Church, was admitted into the same Order.

By the Right Rev. Dr. B. T. Onderdonk, Bishop of the Diocese of New-York—On Sunday, July 28th, 1833, in St. Paul's Chapel, New-York, the Rev. James T. Johnston, Deacon, was admitted into the Holy Order of Priests.

By the Right Rev. Dr. Brownell, Bishop of the Diocese of Connecticut—On Thursday, August 1st, 1833, in St. Andrew's Church, Meriden, the Rev. Robert A. Hallam: the Rev. Levi H. Corson; and the Rev. Caleb S. Ives, Deacons, were admitted into the Holy Order of Priests.

By the Right Rev. Dr. Griswold, Bishop of the Eastern Diocese—On Thursday, July 10th, 1833, in St. Paul's Church, Hopkinton, Mass. the Rev. Ephraim Monroe, Deacon, was admitted into the Holy Order of Priests.

CONSECRATION OF CHURCHES.

The following Churches have recently been consecrated to the Christian worship of Almighty God.

By the Right Rev. Dr. Ives, Bishop of the Diocese of North-Carolina—On Sunday, April 28th, 1833, Trinity Church, Scotland Neck.

By the Right Rev. Dr. B. T. Onderdonk, Bishop of the Diocese of New-York—On Sunday, August 4th, 1833, Calvary Church, Greene County; and on Thursday, August 8th, 1833, St. Peter's Church, Auburn.

CALENDAR FOR SEPTEMBER.

- | | |
|-------------------------------------|-------------------------------------|
| 1. Thirteenth Sunday after Trinity | 22. Sixteenth Sunday after Trinity. |
| 8. Fourteenth Sunday after Trinity. | 29. { St. Michael and All-Angels. |
| 15. Fifteenth Sunday after Trinity. | } Seventeenth Sunday after Trinity. |

ERRATUM.

In this number, page 260, line 4th from the bottom, for "*Potherus*" read *Pothinus*
275, for "*W. R.*" read *H. W. Peronneau*.